THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

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"Sin has many tools, but a lie is the handle which fits them all."—OLIVER WENDELL HOLMES.

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WHAT THE "MORMONS" DO BELIEVE.

BY CHARLES W. PENROSE.

THE question is often asked, what do the "Mormons" believe, and wherein do their doctrines differ from those of other religious denominations? A reply will be found in the following epitome of "Mormonism," or rather of its leading principles, for it embraces all truth from every source.

The Church of Jesus Christ of Latter-day Saints is the proper name for the body of religious worshippers commonly known as "Mormons." It was organized by the authority and commandment of God, in the State of New York, on the sixth day of April, 1830. It derives all its doctrines, ordinances, discipline and order of Priesthood from direct revelation.

FIRST PRINCIPLES.

The first principle of the Gospel as taught by this Church is faith. This embraces faith in God the Father, and in His Son Jesus Christ, and in the Holy Ghost.

The Father is a glorified and perfected person, and Jesus Christ the Son is in His express image and likeness. One is an individual as much as the other. Each is a spirit clothed with a spiritual, yet

tangible, immortal body. Spirit is substance, not immateriality. It is eternal in its essence, and so are the elements of that which is known as matter.

The Holy Spirit is not a personage of tabernacle, and His influence permeates all things and extends throughout the domain of space, which is boundless and occupied by limitless elements; and that spirit, proceeding from the presence of God, gives life and light to all things animate, and is the power by which they are governed, and by which the Father and the Son are everywhere present.

Man is a dual being, also in the image of God, who is the Father of his spirit and the Creator of his body. Jesus was the Firstborn in the spirit and the Only Begotten in the flesh. All men and women are the sons and daughters of God, and Jesus is their elder brother. By obedience to His Gospel in all things, mankind, through the redemption He has wrought, may be exalted with Him as joint-heirs to the eternal inheritance of the Sons of God, and become like Him and reign with Him in the Ineffable Presence forever.

Faith in God, the Father, the Son and the Holy Ghost leads to the second principle of the Gospel, which is repentance. That is, conviction of sin, regret for its commission, and reformation by turning away from it, by ceasing to do evil and beginning and continuing to do well.

Repentance leads to remission of sins, which comes through baptism administered by one having authority, in the name of the Father, and of the Son, and of the Holy Ghost. Baptism is the third principle, and is immersion in water in the likeness of a burial, succeeded by a birth. Becoming dead to sin by repentance, the believer is buried in a liquid grave and brought forth from the womb of waters, thus being born of water to a new life in Christ Jesus.

The repentant believer, thus baptized, obtains the remission of sins through the shedding of Christ's blood. He who knew no sin died that sinners might be saved by obedience to His commandments. He did that for them which they could not do themselves; what they are able to do is required of them, in order that they may receive the benefits of His atonement.

Thus cleansed from sin, the new-born disciple is prepared to receive the Holy Ghost. The fourth principle is the bestowal of that gift, by the laying on of hands of men called and ordained of God to thus officiate in His name.

Born of the water and of the spirit, the regenerated soul becomes a member of Christ's Church, and is entitled to such spiritual gifts as he or she may desire and obtain by the exercise of faith. Some of these are wisdom, knowledge, prophecy, visions, speaking in tongues, interpretation of tongues, discerning of spirits, healing the sick, etc., etc. All the manifestations of the power of God

enjoyed in former times may be and are enjoyed in His Church in latter times.

The gift of the Holy Ghost opens the avenue to all intelligence. That Spirit leads into all truth and shows things to come. It is the Comforter and the Revealer. It bears witness of the Father and the Son and brings mortals into communion with them and into union with one another. It is the true light given to every one in coming into the world, but is bestowed and manifested in a higher and fuller degree when conferred as a gift to the baptized, repentant believer.

No person has the right to baptize or lay on hands or administer any ordinances of the Church unless he is called of God and ordained to act in the name of Deity. The commission given to the Apostles of old does not confer any authority upon men in this age. It was for them only upon whom it was bestowed, and those whom they were inspired and directed to ordain unto the same power. Without divine communication now, there can be no divine authority to-day. Without that authority all religious ordinances are null and void. Only that which is sealed on earth by men thus authorized is sealed and recognized in heaven.

THE APOSTASY.

When the Apostles of Christ were killed and their immediate successors departed, the disciples were tortured and slain, and gradually darkness came over the world and pagan institutions were mingled with the rites and order of the Church, until the apostolic authority and the true Christian spirit and doctrine were entirely subverted. Reforms that were subsequently introduced merely lopped off some evils and made some improvements, but did not and could not restore the authority and power of the primitive Christian Church and Priesthood. Sects have multiplied and religious forms have been brought forth according to the notions of men, until all Christendom is divided against itself, and the wisdom of the learned is substituted for the spirit of revelation. Instead of the living word of God for a guide, there are the conflicting opinions of mortals as to the meaning of the dead letter of ancient Scriptures.

THE RESTORATION.

In these latter days the Father and the Son have appeared and revealed anew the Gospel. Angels have ministered to man. John the Baptist brought to earth the authority of the Lesser or Aaronic Priesthood which he held when in mortality. Peter, James and John have conferred their keys of Apostleship received under the hands of Jesus of Nazareth, and the power and authority of the higher or Melchisedek Priesthood. Elijah and others of the ancient prophets have bestowed the keys they held, and they are all in the Church of Jesus Christ of Latter-day Saints. Under

that authority the Church has been built up after the original pattern and with the same spirit, ordinances, gifts and blessings.

Joseph Smith was the instrument in the hands of the Lord to commence the work of restitution, and open the last dispensation, that of "the fulness of times." He received that divine authority under the hands of those heavenly messengers. He, by revelation and commandment, ordained others. To-day there are on earth Apostles, Prophets, Evangelists, Elders, Bishops, Priests, Teachers and Deacons, divinely called and authorized to teach and administer the things of the kingdom of heaven, and the power of God attends their ministrations.

Faith, repentance and baptism of water and of the spirit, administered by divine authority, are essential to salvation. There is only one way. There is some good in all religions, but there is and can be but one divine religion, that is, the Gospel of Jesus Christ. It is to be preached to every creature. Persons who have died after reaching years of accountability without an opportunity of receiving it, will hear it in the spirit world, and may there obey or reject it. Heathens, Jews and all races, creeds and tongues will thus have the door of redemption opened to them. Infants who die before they become accountable need no baptism, but are all redeemed by the blood of Christ.

The spirit of man is the intelligent, responsible being, an entity both before and after dwelling in the body. It was in the beginning with the Father. The sons and daughters of God, after probation in the flesh, return to Him, and then, until the resurrection, associate in such sphere as they have fitted themselves to occupy; the good with the spirits of the just, the evil with the spirits of the unjust. A disembodied spirit can learn, believe, repent and yield obedience, but cannot be baptized in water, the earthly medium of purification.

REDEMPTION OF THE DEAD.

The living may be baptized for the dead. One who has received the ordinances of the Gospel can stand proxy for departed ancestors, who will receive the benefit of the earthy ordinances on obedience to the Gospel in the spirit. As the spirit of Christ "preached to the spirits in prison" while His body was in the sepulchre, so His servants, bearing His authority, preach "to the dead" after finishing their work on earth. Ordinances for and in behalf of the dead are administered in temples built after a pattern revealed from heaven. Thus the living become saviors to the dead under Jesus Christ "the captain of their salvation."

The resurrection of Jesus of Nazareth was "the first-fruit of them that slept." All persons who have breathed the breath of life will also be raised from the dead, receiving their bodies again as He did; but "every one in his own order." Those who have put on Christ by obeying His Gospel will be Christ's at His coming,

and will be quickened by His glory, the celestial, typified by the sun. After the lapse of a day of the Lord—a thousand of our years—the rest of the dead will come forth, some in the terrestrial glory, typified by the moon, and others in the telestial glory, typified by the stars in their different magnitudes, the rest in a kingdom not of any degree of glory. All will be judged according to their works.

Progress is the eternal order of creation. The condemned will be punished for sin as the Divine justice shall determine, both as to the severity and to the duration. The purpose of punishment is the vindication of the law and the reclamation of the transgressor. Eventually all who can be redeemed will be placed in some degree of glory and advancement. Only the sons of perdition, who deny the Holy Ghost after having received it, who wilfully pervert the power given to them to attain the highest exaltation and who shed innocent blood, will be utterly lost.

The glory of those who are in Christ and become joint heirs with Him is to "inherit all things," and follow and participate with the Son of the Eternal Father forever in their glorious works. They will inherit the earth when it is purified and crowned with the glory and presence of God. They will reign as kings and priests and be ministers unto those of a lesser degree of glory in the eternal mansions.

THE LAST DISPENSATION.

This is the last dispensation. In it Israel will be gathered, Jerusalem be rebuilt, and Palestine be the abode of the sons of Judah. The elect of God will gather from all nations to Zion on the American continent. The Saints will be restored to their former possessions. Wars and tumults, famines and earthquakes, tempests and whirlwinds, fire and desolation, disease and death, with all the woes foreshadowed of old, will cause a time of trouble greater than ever known before, and Christ will be revealed from heaven; He will destroy the wicked and reign in Zion and Jerusalem.

The earth will be cleansed from corruption, paradise will bloom again, war will cease, peace will prevail, and enmity will depart from man and brute, the curse will be removed, and this globe will be glorified, shining in its own light developed to perfection.

THE BOOK OF MORMON.

The Prophet of the nineteenth century was directed by the angel of God to the spot where the records of the history of the former inhabitants of the American Continent were deposited. He obtained and translated a portion of them into the English language. It is called the Book of Mormon because the Prophet Mormon made an abridgement of more ancient records than his own, and inscribed them upon metallic plates in hieroglyphics reformed from the Egyptian.

That book has since been translated into other languages. It gives the history of two races. The first springing from a colony brought upon that land at the time of the dispersion from the Tower of Babel. The second descending from the families directed to that continent from Jerusalem six hundred years before the Christian era, at the time when Zedekiah was king of Judaea. It relates the wars, travels, religion, progress and decadence of those races—the progenitors of the American Indians, describes their cities, temples, forts, etc., and contains an account of the visit to that land of Jesus Christ, after His resurrection and ascension, with particulars of His ministry in establishing His Church there with the same principles, precepts, ordinances, priesthood and blessings as in the Church on the Asiatic continent. It also speaks of the gradual apostasy of the people and the woes that came upon them through transgression.

The Book of Mormon does not take the place of the Bible, but is auxiliary to it and corroborates and supports it. The Bible is the record of God's dealings with His people in the eastern world; the Book of Mormon is the record of His dealings with His people on the western land, separated from the other hemisphere and then unknown to its inhabitants.

THE LATTER-DAY PROPHET.

Joseph Smith from time to time received revelations from God by His voice, by the ministrations of angels, by visions and by inspiration of the Holy Ghost. Many of these are published in the book of Doctrine and Covenants, and in the Pearl of Great Price, and they, with the Book of Mormon and the Bible, are the written standards of doctrine and discipline of the Church.

Inspiration by the Holy Ghost as bestowed upon the ancient Hebrew prophets, is viewed as revelation by the Latter-day Saints. It conveys the word and will of God. Every individual in the Church is entitled to divine communication by any of the means which God chooses to use for this purpose. But revelation does not come by the will of men. It is God who reveals His word at the time and in the manner which He selects. Revelation for the whole Church comes through the head alone, and thus order is preserved and conflicting doctrines are excluded.

Joseph Smith, after accomplishing the work entrusted to him by the Lord, sealed his testimony with his blood, being cruelly slain with his brother Hyrum, at Carthage, Illinois, by a mob disguised, on June 27th, 1844. Previous to this martyrdom the body of the Church, which he established by divine direction, was driven from Kirtland, Ohio, to Jackson County, Missouri, then to Clay County and afterwards to Hancock County, Illinois, where they built the city of Nauvoo—the beautiful—and where a grand temple was erected on a pattern revealed from heaven.

THE SAINTS' EXODUS.

After the death of the Prophet and Patriarch, the Church was driven out of Illinois and proceeded to Iowa, where Winter Quarters were established on the banks of the Missouri River, and there five hundred of the ablest men of the camp enlisted in the United States army and marched into Mexico, accomplishing an unparalleled journey, and leaving the body of the people in an Indian country. In 1847 the Pioneers, led by President Brigham Young, numbering one hundred and forty-three men, three women and two children, traveled across the plains and mountains with teams and on foot, and reached the spot where Salt Lake City now stands, July 24th, 1847.

Here they commenced to make settlements, and here the Saints followed from year to year from all parts of the world where the Gospel had been carried by the missionaries of the Church.

UTAH AND THE NATION.

The Territory of Utah was organized by the act of Congress, approved September 9th, 1850. Brigham Young was appointed Governor by the President of the United States, and after serving four years was reappointed. Other prominent "Mormons" were appointed or elected to civil offices. Almost the entire population was of that faith. This gave rise to the idea that Church and State were united in Utah, but as a matter of fact they were kept separate even at that early date, and the affairs of the Territory were always distinct and apart from those of the Church.

Repeated endeavors were made to obtain Statehood, but in consequence of misrepresentation, which arrayed Congress against the majority of the people of Utah, success was not achieved until July 16th, 1894, when an Enabling Act passed by Congress was signed by President Grover Cleveland. A constitutional convention was held in Salt Lake City in March, 1895, which completed the framing of a constitution on May 8th, 1895. This was ratified by the people at a general election November 5th, 1895, and the proclamation of the President admitting the State of Utah into the Union was issued January 4th, 1896. The complete separation of Church and State was made a part of that constitution and remains in force at the present time.

(*Continued on page 153.*)

SEE that you keep the windows of the mind, and of the soul also, open to the light and the air. Take with you into the dust and tumult, the ambitions and cares, the homely joys and sorrows, which will make up the treasure of your working days and years, an inextinguishable faith in the things which are unseen, the things which give dignity to service, inspiration to work, purpose to suffering, a value immeasurable and eternal to the humblest of human lives.—MR. ASQUITH.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MARCH 7, 1907.

THE FACTS IN THE CASE.

We give place in this issue of the Star to an article entitled, "What the Mormons *DO* Believe." For some time past the *Nelson (Lanc.) Leader* has contained lengthy communications from a sectarian preacher of that place, consisting of gross and libelous attacks upon the Latter-day Saints and pretended exposures of their faith and conduct. The editor of the Millennial Star replied to these assaults through the columns of the *Leader*, showed their untruthfulness and refuted many of the efforts at argument they contained. But they were repeated, over and over again, in such intemperate and abusive terms as to disgust many of the readers of that paper. No attempts at proof of the slanders published were made, but some of the most abominable bits of scandal that appeared in print scores of years ago were repeated without regard to reason or decency, although they had long ago been thoroughly exploded. The Rev. (?) writer declared that "Mormonism" was "a religion without an ethic." He then published a long tirade under the heading of "The Ethics of Mormonism," but refrained from presenting anything of the character denoted in the title. We then quoted from one of the recognized standard works of the Church of Jesus Christ of Latter-day Saints a number of ethical texts and instructions, which he passed by without notice, but responded by again repeating the terrible tales which formed the chief part of his slanderous communications. We then sent to the *Leader*, with an explanatory introduction, the article now published in the Star. That paper contained the latest of the preacher's effusions, occupying four columns of that big blanket sheet, but our response was excluded under the plea that it was too lengthy, while it would not have occupied anything near the space that had been devoted to the attack upon "Mormonism." The *Leader* was quite willing to publish a mass of trash and villification against the Latter-day Saints and their religion, but was unwilling to give space to what they do believe, that the public might have the truth instead of shameful falsehood and vile defamation. For the benefit of the readers of the Star and many others who are desirous of knowing something about the doctrines, tenets and discipline of the Church of Jesus Christ of Latter-day

Saints, we have inserted the article declined by the *Nelson Leader* and offer it to the general public, as well as to the subscribers of that paper, in contrast to the ravings of the sectarian preacher which for many weeks occupied so much space in its pages.

C. W. P.

WE remind our correspondents that our present address is not 10 Holly Road, but 295 Edge Lane, Liverpool.

WE have printed extra copies of this number of the STAR. Missionaries will be supplied with them at the usual reduced price.

ALL berths on the s.s. *Cymric*, which will sail on March 14th and April 12th next, are engaged. Our next sailing will be per s.s. *Arabic*, April 26th.

WHAT THE "MORMONS" DO BELIEVE.

BY CHARLES W. PENROSE.

(*Concluded from page 151.*)

CELESTIAL MARRIAGE.

The doctrine of celestial marriage, that is eternal marriage, is a feature of the "Mormon" faith. By the authority vested in the head of the Church, that which is sealed on earth is sealed in heaven, and the man and woman united under that authority in an everlasting covenant are joined forever. Such was the marriage of Adam and Eve before death came by sin. The redemption of Christ restored them to their primeval state, and they stand at the head of their posterity, immortal, perfected and eternal. By obedience and fidelity to the laws of God, men and women may attain to a similar estate and enjoy unending bliss, "the man being not without the woman nor the woman without the man in the Lord." The family, the home, the relation of parents and children are thus the basis of present and future happiness, and the increase thereof being perpetual, herein is the glory of the redeemed, who dwell in the presence of God and the Holy Ones, continued forever.

CHURCH GOVERNMENT.

The government of the Church of Christ devolves upon those who have been divinely appointed and have been accepted by the body of the Church, in which all things are to be done by common consent.

At the head is the Prophet, Seer and Revelator, with two Counselors. These three thus selected, form the First Presidency, having jurisdiction over the Church in all the world.

Next are the Twelve Apostles, forming a body equal in authority to the Presidency and constituting that Presidency at the death

or removal of the head. They set in order the affairs of the Church in all the world under the direction of the First Presidency.

The Patriarchs are Evangelists, and are specially ordained to pronounce blessings on the Saints by the laying on of hands, declaring their lineage and predicting events in which they will figure in time and in eternity. There is a Patriarch to the whole Church, having authority to bless all its officers and members from the greatest to the least, holding the keys of that power. There are other Patriarchs who hold authority within the various Stakes of Zion wherein they are appointed and in which they administer the sealing blessings.

The Seventy are a body of Elders forming an appendage to the Apostleship and traveling under their direction. Seven of the number preside over that body. There are a hundred and fifty of these "quorums," as they are called, each presided over by seven of their number, and all under direction of the First Seven Presidents. They form the chief missionary corps of the Church.

High Priests and Elders not belonging to the councils above mentioned are local officers for local ministrations, but may be called into the missionary field if necessary. Ninety-six Elders form a "quorum," presided over by three of their number. There are a great many of these organizations. All these officers hold the Priesthood after the order of Melchisedek.

The bishops stand at the head of the Aaronic or Lesser Priesthood, an appendage to the Higher or Melchisedek Priesthood. There are three who form the Presiding Bishopric of the Church. Other Bishops have charge of wards of the Church, and the function of the Bishopric is to minister in the temporalities of the Church. Priests, forty-eight of whom form a "quorum," presided over by a Bishop and two counselors; Teachers, twenty-four of whom form a "quorum," presided over by three of their number; and Deacons, twelve of whom form a "quorum," presided over by three of their number, constitute the rest of the organization of the Lesser Priesthood.

Apostles, Seventies, High Priests and Elders may preach, baptize and lay on hands for the gift of the Holy Ghost, and perform also any duty of the Aaronic Priesthood, as the greater includes the less. Aaronic Priests may preach, teach and baptize for the remission of sins, but cannot confer the Holy Ghost by the laying on of hands. Teachers visit the members and see there is no iniquity permitted to reign in the Church. Deacons attend to temporal duties under the Bishops.

A Bishop should be a lineal descendant of Aaron, but in the absence of one of that lineage a High Priest is selected and ordained to that office. With his two counselors, also High Priests, he has charge of an organized ward and sits in judgment upon transgressors and in cases of disputes between members. An appeal is allowed to the High Council.

Members residing in a given locality form a ward. A number of wards, generally those within a county, are organized into a Stake of Zion, presided over by three High Priests. A High Council, consisting of twelve High Priests, constitutes an ecclesiastical tribunal, to which appeals may be taken from decisions of the Bishops' courts. It is presided over by the Stake Presidency, who have jurisdiction over all the wards and their officers in the Stake. There are fifty-five of these Stakes of Zion, and a number of conference and mission organizations in addition. A High Council decision is subject to review by the Presidency of the Church.

All the officers of the Church are presented twice a year before the body of the Church for their acceptance or rejection. The Stake and ward authorities are periodically subject to a similar regulation. All serve without salaries, Persons engaged in Church service are supported, or partly sustained according to their needs, from Church funds. Missionaries have no stipends, but travel "without purse or scrip," either paying their own expenses or relying upon friends whom the Lord raises up to their aid.

The revenue of the Church is derived from the tithes. One-tenth of a member's interest or increase each year is tithing. It is a free-will offering, not a tax. Temples, Church buildings, etc., are erected and maintained from the tithing, and large amounts are expended for the support of the poor and the benefit of new settlements.

On the first Sunday of every month a fast is held, and the amount saved from fasting is donated to the poor. The Bishops have charge of those in need, and are required to see that none are left to want.

AUXILIARY SOCIETIES.

The Relief Societies, composed of ladies, are organized auxiliary bodies who also minister to the poor, aged and afflicted, and help prepare the dead for burial. They hold meetings of their own for instruction in woman's work and intellectual, moral and spiritual advancement.

The younger women and also the young men are organized into Mutual Improvement Associations, which they, separately, conduct themselves, but sometimes assemble in joint session.

The Primary Associations are organizations of children under older supervision, for training in Gospel principles and moral conduct.

Religion Classes are organized in all the wards for the purpose of giving systematic training in the principles and doctrines of religion to children, thus supplying the kind of tuition which cannot be given in the public schools, from which all religious teachings are entirely excluded.

There are Sunday Schools in all the wards and Stakes of Zion, connected with the Sunday School Union, which are thoroughly organized and ably conducted.

Amusements are provided for the members of the Church under direction of committees appointed by Church or ward authority. Music is of universal use, both vocal and instrumental, and is cultivated assidnously.

Education is an essential feature of the Church system, and academies and colleges are maintained according to the funds available. All truth is recognized as Divine and an accepted motto is: "The glory of God is intelligence."

The public school system is separate and apart from the Church schools, and is entirely under the direction of the State, no doctrinal or denominational teaching being permitted therein. It is supported by taxation.

DIVINE AUTHORITY.

The great distinctive feature of "Mormonism" among the "Christian" denominations is its claim of direct divine origin. Present and continuous revelation from God to the Church through its earthly head, and to every member who seeks for it in his or her behalf and guidance, is a fundamental principle of the "Mormon" faith. Divine authority is associated with it.

The Church is, literally, Christ's Church, because He established it by personal communication and guides it by present revelation and inspiration, and its ministers receive their commissions by His direction. The Holy Ghost is in and with the Church exactly as with the primitive Church and the prophets of old.

Thus what is commonly called "Mormonism," is to its disciples verily the work of God, originating with Him and developed and promulgated under His commands and by His power, and, therefore, it will abide and prevail, and overcome all opposition, and spread over the whole earth, preparing the way for the second advent of the Messiah and the redemption and regeneration of the earth. Every soul who receives it in sincerity is entitled to a witness from God of its truth, and herein is its strength and unity and vital force.

It has no conflict except with error. It wars against no nation, sect or society. It exercises no compulsion. It is the Gospel and Church and Authority of Jesus Christ, restored to earth for the last days and for the last time, and therefore it will triumph and flood the world with light and truth, until darkness shall flee and Satan be bound, and the kingdoms of this world become the kingdom of our God and His Christ, and He shall reign over all the ransomed globe for evermore.

MANY a fool is counted wise because he knows just enough not to expose his ignorance.

MINUTES OF IRISH CONFERENCE.

THE semi-annual Irish conference convened in the Whitehall Buildings, Ann Street, Belfast, February 24th, 1907. There were in attendance President Charles W. Penrose, of the European Mission, Sister Romania B. Penrose, of the General Board of Relief Societies, President Joseph S. Fife and thirteen traveling Elders of the Irish conference. After devotional exercises, nine persons were confirmed members of the Church, after which President Fife welcomed all to our conference, and presented the general and local authorities of the Church, who were unanimously sustained. The clerk read the statistical and labor report for the preceding six months.

Elder Thomas R. Burt then spoke on the condition of the Church, also the way in which the Saints are misrepresented by the world. Elder Edwin B. Harper spoke briefly on the principles of the Gospel and bore strong testimony to the same.

President Penrose spoke on the necessity of every one living up to the Gospel of Christ, also of the various manifestations of the Spirit of God as revealed to man. President Fife then touched on the life of the Prophet Joseph Smith.

At the afternoon session Elders Roy D. Hoagland, Hugh R. Sloan and Alfred N. Olsen addressed the assembly on the principles of salvation, and bore testimonies to the divinity of the Gospel. The Elders' quartette then favored us with a song.

President Penrose spoke very pointedly on the internal and external evidencies of the Book of Mormon. He also elucidated the personality of God and the purpose of the sacrament.

At the evening session Elders Jesse S. Brough, Arthur G. Berrett, Thomas W. Innes and President Fife bore strong testimonies to the restoration of the Gospel. The Elders' quartette then rendered a solo entitled, "I need Thee every hour."

President Penrose spoke very forcibly on man's pre-existent state and the purpose of his being on earth; he clearly explained how and why each individual will be judged according to his works.

A good spirit prevailed throughout the entire services, and a desire was expressed by many to hear more of the Gospel truths.

During the interval between afternoon and evening meetings a Relief Society was organized by Sister Penrose, who visited Ireland for that purpose. The members who were called to work in that capacity received from Sister Penrose the necessary instructions for that organization, and it is hoped and believed that it will prove a success.

The day following a priesthood meeting was held at 41 Cromwell Road, where we were instructed by Presidents Penrose and Fife in relation to the work in Ireland, and each Elder expressed a desire to put forth his best efforts in promulgating the Gospel.

President Penrose left this city in company with a number of

Elders, February 26th, for Dublin, where a meeting was held with the Saints at the capital city, and a Relief Society was organized for that branch.

THOMAS W. INNES, Clerk of Conference.

FROM THE MISSION FIELD.

Departures.—Elder Elias Anderson, of the Scandinavian Mission February 20th, 1907, per s.s. *Teutonic*. Elders Orson Ponlson and Christian Mortenson, of that mission, February 27th, 1907, per s.s. *Baltic*.

Releases.—The following Elders are honorably released to return home March 14th, 1907, per s.s. *Cymric*: George Hilton, Birmingham; Samuel E. McKean, Samuel R. Arnold, Bristol; Lawrence R. Layton, Grimsby; Walter E. Grant, Edgar N. Fjeldsted, Parley W. Lofthouse, Liverpool; Joseph F. Hansen, London; Vincent F. Wootton, Newcastle; Jasper Hepworth, John Jeffs, Sheffield; Robert Pike, Norwich.

Arrivals.—The following missionaries arrived in Liverpool, March 3rd, 1907, per s.s. *Cymric*: For Great Britain—William W. Allen, Coalville; Hyrum R. Kirkham, Idaho Falls; Enoch Russon, Lehi; Alfred Heber Powell, Vernal; Lorenzo Jackson, Ogden; Edward Lakin, George M. Groesbeck, Henry L. Bywater, Joseph Davison, Salt Lake City; Frank I. Hill, Thomas Martin, Murray. For Scandinavia—Chresten Anderson, Monroe; Niels J. Larsen, Salt Lake City. For Sweden—Nelson W. Anderson, Mount Pleasant; James E. Holladay, Salt Lake City. For Switzerland and Germany—Thomas N. Bleak, Jr., James C. Koch, Frank V. Anderson, Salt Lake City; Charles J. Zollinger, Rexburg, Idaho. For the Netherlands—James Lester Wallace.

Appointments.—The Elders who arrived March 3rd, 1907, for Great Britain, are appointed to labor in the following conferences: Enoch Russon, Birmingham; William W. Allen, Hyrum R. Kirkham, London; Edward Lakin, Norwich; Frank I. Hill, Bristol; Thomas Martin, Lorenzo Jackson, Nottingham; Alfred Heber Powell, Leeds; Henry L. Bywater, George M. Groesbeck, Liverpool; Joseph Davison, Sheffield.

Elder Robert R. Judd is appointed to succeed Elder Vincent F. Wootton as President of the Newcastle conference.

Baptisms.—Elder George T. Beesley reports thirteen baptisms in the Manchester conference. The ordinance was performed in the baths at Gorton, Manchester, on February 26th, last, Elders H. C. Gwilliam, J. M. Thomas and Brigham Casto officiating. "The Lord is blessing our labors here," writes Elder Beesley. "We have an average of eighty-five persons at our Sunday evening meetings at Hyde and our Manchester hall is invariably filled."

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Lesson for March 17, 1907.

JESUS THE CHRIST.

LESSON V.—THE BABE OF BETHLEHEM.

I. The Mother.

1. Gabriel's message to her (Luke 1: 26-38). (a) The salutation. (b) The annunciation. (c) Her acceptance—reverence and humility manifested.
2. The Virgin Mary. (a) Unmarried (Matt. 1: 18). (b) Espoused, i.e.—betrothed or engaged (Matt. 1: 18; Luke 1: 27). Explain the sacredness of such espousal or betrothal, and the fact that betrothal was not marriage.
3. Her espoused husband. (a) Joseph, a man of royal lineage—of the house or family of David (Matt. 1: 20; Luke 1: 27). (b) Visited by an angel (Matt. 1: 20, 21). (c) Joseph's obedience to the message (Matt. 1: 24, 25).

II. The birth of Jesus.

1. Place—the city of David. (a) As predicted (Micah 5: 2; see also Psalm 132: 5, 6). (b) Visit of Mary and Joseph to Bethlehem—the census (Luke 2: 1-5); the city of David—why so called? (John 7: 42; see also I. Sam. 16: 1, 4).
2. Immediate surroundings.—Condition lowly yet not to be regarded as degrading. Avoid fanciful and imaginative descriptions, not supported by scripture.
3. The great event proclaimed. (a) Angels visit the shepherds (Luke 2: 9-14; compare Isaiah 9: 6, 7). The shepherds visit the child (Luke 2: 15-20). (b) Made known to the wise men in the east. The star and its import; the visit of the men; their adoration (Matt. 2: 1-11; compare last verse with Psalm 72: 10). (c) Made known on the western hemisphere (III. Nephi 1: 13-21).
4. The day. (a) Error as to date. (b) April 6 (Doc. and Cov. 20: 1).

III. The infant Christ.

1. Named and circumcised. (a) When eight days old, as required by Jewish law (Luke 2: 21; see also Genesis 17: 12). (b) Named according to command (Matt. 1: 21; Luke 1: 31).
2. Presented in the temple. (a) As required of the first born (Luke 2: 22-39; compare Lev. 12: 2-6; see also Exodus 13: 2; 22: 29; Numbers 3: 13; 8: 17; 18: 15). (b) Recognized and reverenced (Luke 2: 25-28).
3. Protected through divine direction. (a) Herod's alarm and duplicity (Matt. 2: 3-8). (b) Herod's slaughter of infants (Matt. 2: 16-18; compare Jer. 31: 15). (c) The flight into Egypt (Matt. 2: 13-15).

NOT UNDERSTOOD.

Not understood. We move along asunder,
Our paths grow wider as the seasons creep
Along the years; we marvel, and we wonder
Why life is life, and then we fall asleep;
Not Understood.

Not understood. We gather false impressions
And hug them closer as the years go by,
Till virtues often seem to us transgressions,
And thus men rise and fall and live and die;
Not Understood.

Not understood. Poor souls with stunted vision
Oft measure giants by their narrow gauge,
The poisoned shafts of falsehood and derision
Are oft impelled 'gainst those who mould the age,
Not Understood.

Not understood. The secret springs of action,
Which lie beneath the surface and the snow,
Are disregarded; with self-satisfaction
We judge our neighbors as they often go;
Not Understood.

Not understood. How trifles often change us—
The thoughtless sentence or the fancied slight—
Destroy long years of friendship, and estrange us,
And on our souls there falls a freezing blight:
Not Understood.

Not understood. How many breasts are aching,
For lack of sympathy? Ah, day by day,
How many cheerless, lonely hearts are breaking,
How many noble spirits pass away!
Not Understood.

O, God, that men would see a little clearer,
Or judge less harshly where they cannot see;
O, God, that men would draw a little nearer
To one another, they'd be nearer thee;
And Understood.

SELECTED.

DIED.

GREGSON.—At Stockport, Cheshire, on January 17th, 1907, John Mercer, infant son of William and Ellen Gregson, born September 20th, 1906.

HORNER.—At Kinlet, February 18th, 1907, Edith Gwendoline, the beloved daughter of Thomas and Emily Horner, aged 4 years.

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